PLAN
OF
EDUCATION.

By the AUTHOR of
CYRUS's TRAVELS.

For the USE of
——— *&c. &c. &c.*

LONDON,
Printed for J. ROBERTS in *Warwick Lane*, and
A. DODD without *Temple-Bar*. 1736.

[*Price Sixpence.*]

BRITISH MUSEUM
15
70
JAN

PLAN OF EDUCATION.

IN the preſent State of *human Nature*, all our Faculties are weaken'd and obſcur'd. Our *Underſtanding* is overclouded with *Ignorance* and *Error*; our *Imagination* clogg'd with *groſs* and *grovelling Ideas*; our *Will* biaſs'd by *ſtrong* and *turbulent Paſſions*. *True Education* is the Art of curing theſe Diſeaſes of the Mind, ſo as to reſtore, in ſome Degree, our decayed Faculties to their primitive Vigour. 'Tis then that the *Underſtanding* diſcovers great and noble *Truths*; that the *Imagination* paints them forth in a Thouſand agreeable *Shapes*; that the *Heart* attaches itſelf to them, and becomes amiable in loving them. Thus we reinſtal in their different Fun-

ctions, the *Philoſopher*, the *Painter*, and the *Lover*, of which our *ſpiritual Nature* ſeems to be compoſed. The principal End, then, of all *publick* and *private Inſtruction*, ſhould be, to *ſtrengthen* the *Judgment*, to *wing* the *Fancy*, and to *purify* the *Heart*.

CHAP. I.

Of the UNDERSTANDING.

THE Cuſtom of *Publick Schools* has prevailed ſo much, and ſucceeded ſo well, that it were imprudent, and even dangerous, to attack the Methods there uſed, of employing the firſt Years of our tender Age in acquiring Languages. The Wiſdom of the *Ancients* is, no Doubt, beſt learnt when they are read in their own Tongue; and all Tranſlations ſerve only to degrade them. An exact Knowledge of *Greek* and *Latin*, is therefore the Foundation of all *True Learning*: But ſince youthful Minds are capable, very early, of Reaſon and Compariſon, I believe, that, to neglect the Improvement of the *Underſtanding*, in order to cultivate the *Imagination* and *Memory*, is to lay the Foundation of a falſe and ſuperficial Knowledge. Hence it is, that Men of polite Learning

BRITISH MUSEUM 70 JAN

Learning *only*, are ſeldom Men of a profound Genius. They can unriddle the *Grammatical Intricacies* of *Pindar* and *Perſius*; yea, perhaps, ſhew, with Elegance and Taſte, the different Beauties of *Homer* and *Virgil*; but then they have no Reliſh of *Truth*; they can neither riſe up to *Firſt Principles*, nor deſcend to *Conſequences*, nor purſue a *continued Chain of Ideas* thro' all its various Links and Windings.

I HUMBLY therefore conceive, that it is a very great Fault, not to awaken, early, the Activities of the Mind in Children, in order to ſtrengthen their *intellectual Powers*.

THE following *Plan* is what I would propoſe for the Education of a PRINCE, who may one Day govern a Nation, whoſe Genius is equally proper for *Learning* and *War*, and loves a King that can direct its Councils by his *Wiſdom*, as well as defend its Intereſts by his *Courage*.

AFTER a tolerable Knowledge of *Greek* and *Latin*, 'tis fit to begin with the Study of *Mathematicks*, becauſe theſe Sciences habituate the *Underſtanding*, by Degrees, to *Penetration*, *Depth*, and *Attention*, which enable it, at length, to reaſon cloſely, clearly, and ſtrongly, upon every Thing that becomes the Object of its Reflection. The firſt Six Books of *Euclid*'s *Elements*

lements are the beſt Foundations of all *Mathematical Learning*.

THE *Ancients* had a wonderful Knowledge of *human Nature;* they ſaw the Extent and Bounds of our *Underſtanding*, the gradual and ſlow Steps that were to be made at firſt in theſe *abſtracted Sciences*, till the *Mind*, accuſtomed to a Train of *ſucceſſive Reaſonings*, begins to enlarge its *Faculties*, extend its *Views*, and accelerate its *Pace*.

AFTER the PUPIL has laid in a ſufficient Stock of *Geometrical Principles*, the TUTOR ſhould proceed to give him ſome Taſte of *Algebra*, *Fluxions*, and the *Doctrine of Curves*. Great Care, however, is to be taken, not to *perplex* and *exhauſt* the *Force of youthful Minds*, by thoſe nice and quaint *Speculations*, becauſe, if Caution be not uſed, they are as dangerous in *Mathematicks*, as the Refinements of the *School-Men* were in *Philoſophy*. So ſoon, therefore, as the YOUNG PRINCE is ſufficiently initiated into theſe Myſteries of the *ſublimer Geometry*, he muſt be taught to apply all to the *Knowledge* of *Nature*, and its *Operations*.

THE skilful TUTOR muſt begin, by ſhewing his PUPIL the wiſe Inſtitution of the *firſt Laws of Motion;* how they are the voluntary Eſtabliſhments of an *Intelligent Cauſe*, and not the neceſſary Effects of *blind Force*. He may then

then proceed to a general Survey of the *principal Secrets*, and *beautiful Diſcoveries* of *Natural* and *Experimental Philoſophy;* wander over the Globe with Pleaſure, and diſcover the Cauſes of the great *Phœnomena* that appear on the *Earth*, in the *Air*, and among the *celeſtial Bodies*. Here the Mind begins to taſte the Fruits of all its laborious abſtracted *Speculations*, and to perceive how the *ſublimer Geometry* contributes to explain the *celeſtial* and *terreſtrial Appearances*, according to the Principles of the great Sir ISAAC NEWTON. Theſe Principles may be reduced to a few Propoſitions; all the reſt are but fine *Silk-Webs*, ſpun from the prolifick Brain of that *ſurpriſing Genius;* or perhaps Defects of *Method*, *Perſpicuity* and *Elegance*, which the moſt Part of *profound* Men ſeldom or never apply themſelves to.

To prevent the Mind's being abſorpt in theſe Speculations, and to detach it from an overweening Opinion of its own Abilities, the following Principles are to be taught.

I. THAT the *Creation* is but an Image or Picture of the *Divine Perfections*, and therefore bears a Character of his *Infinity* and *Immenſity*. That this *ſmall Part* of it which we inhabit, is but a Point, in Compariſon of the *Solar Syſtem:* That the *Solar Syſtem* is but a Point, in Compariſon of the *vaſt Spaces* diſcover'd in the Regions

Regions of the *fixt Stars*: That theſe *ſuperior Regions*, themſelves, are but a Point, in Compariſon of the *innumerable Worlds* that lye perhaps hid in the Boſom of *Immenſity*.

II. THAT, in this Point which we inhabit, we know only ſome ſuperficial Qualities and Properties of Nature, in ſo far as is neceſſary for our preſent State, Conduct and Uſes: *That*, as Sir ISAAC NEWTON ſaid, *all the Diſcoveries Mortals can make, are like theſe of a Child upon the Borders of the Sea, who has only crack'd ſome Pebbles, and opened ſome Shells, to ſee what is in them, while there lies beyond him a boundleſs Ocean, of which he has no Idea: That we can never be true Philoſophers, till we ſee the* AUTHOR *of Nature Face to Face; compare the Pictures with their Original; and know, by direct Intuition, their mutual Relations and Reſemblances. All which are the Privileges only of pure Intelligences diſengaged from Matter.*

III. THAT the Cauſe of *Attraction*, and all the other wonderful *Phœnomena* of Nature, depend upon the Action of an *Ethereal Fluid* that pervades all Things: That, as the *Infinite Spirit*, preſent every where, acts upon all intelligent Natures, and gives them at once both Being and Well-being, ſo this *Ethereal Fluid* is like the *Senſorium* of the Deity, by which he acts upon all material Beings, as our Body is the *Medium*, by which our Soul acts on all Objects

jects that ſurround us. This ſeems to be the true Meaning of the *Orientals*, the *Egyptians* and *Pythagoreans*, when they conſider'd the *Divinity* as the *Soul of the World*, and this *Ethereal Fluid*, purer than Light itſelf, as the *Body of GOD*.

By theſe great Ideas the Mind will be elevated and dilated, and, at the ſame Time, preſerv'd from that little Vanity which puffs up vulgar Souls. It will deſpiſe all theſe imaginary, dark and impious Syſtems, that tend to explain Nature by *blind Mechanical Springs*, without the continual Influence and Action of a *ſovereign intelligent Cauſe*: And, in fine, it will look upon this Ball of Clay as a *Priſon*; conceive a noble Indifference for *Life*; be inſpir'd with high Thoughts of *Immortality*; and cheerfully ſubmit to the Decrees of *Heaven*, when Death comes to diſengage us from the *Entanglements* of *Matter* and *Senſe*.

CHAP. II.

Of the IMAGINATION.

WHILE the Reaſon is thus cultivated and improv'd, the Sciences that depend upon the *Imagination* ought not to be neglected.

glected. The *Pleasing Images* of *Poetry*; the *agreeable Fictions* of *Mythology*; the *pathetick Discourses* of *Eloquence*, serve to amuse *youthful Minds*, to enliven their *Fancy*, and to polish their *Taste*. In reading with them *Homer* and *Virgil*, *Sophocles* and *Terence*, *Demosthenes* and *Cicero*, *Anacreon* and *Horace*, they should be taught the masculine Strokes, and the finer Shades of the *Grecian* and *Roman* Paintings; the different Genius and Ornaments of *Prose* and *Verse*; the *Nature*, *Rules*, and various *Characters* of *Epick*, *Dramatick* and *Lyrick* Compositions. By all these the PUPIL will learn, that the true Foundations of Stile are, *strong Thoughts*, *noble Sentiments* and *lucid Order*; That no Images are to be allow'd, but what are natural and proper to each Subject; That all *false Delicacies*, *affected Antitheses*, *Epigrammick Points*, and *Italian Conceits*, are to be avoided in the *true Sublime*. He must first think, then feel, and Words will naturally follow.

I. THAT the *supreme* and *eternal Mind* has produced numberless Orders of intelligent Natures, which replenish all the boundless Regions of *Immensity*: That *moral* and *physical Evil* can't be the first Production of the *sovereign Good*; that therefore all *Beings* were, at first, created in a State of Purity and Happiness, which is called, by the *Orientals*, the *Egyptians*, and *Greeks*, the Reign of *Oramazes*, *Osiris*, and *Saturn*, or the *golden Age*.

II. THAT

II. THAT a certain Portion of theſe Spirits fell from their original Purity, and were condemned to inhabit mortal Bodies; the Frame of Nature was alter'd in the little Orb which they inhabit, and they were ſubjected to *phyſical Evil* and *Sufferings*, in order to puniſh and purify them from their *moral Corruption*. This State is called, by the *Ancients*, the Reign of *Arimanius*, *Typhon*, and the *Iron Age*.

III. THAT, at length, theſe degenerate Beings will be reſtored to their primitive Perfection and Happineſs, called, *The Reſtoration of the golden Age*, and the Reign of *Aſtrea*.

UPON theſe great Ideas depend all the Fictions of *Mythology*, and prepare the Mind to reliſh the nobler and ſublimer Doctrines of *Chriſtianity*. Can any one obſerve the profound Genius diſcovered in the *Ancients*, the Sublimity of their *Geometers*, the Sagacity of their *Hiſtorians*, the noble Morality found in their *Philoſophers*, and imagine they underſtood, in a literal Senſe, all they ſay of their *Gods* and *Goddeſſes*. The preſent Contempt of *revealed Religion* comes, for the moſt Part, by confounding the *pure*, *genuine*, *original Doctrines*, with the *vain Speculations* and *Gloſſes* of the *School-Men*. As the *Heathen Poets* degenerated, by Degrees, from the *true Theology*, ſo have the *Chriſtian Divines*, of all Communions, departed, in many Things, from the *true Spirit of Religion*.

To

To the Study of *Poetry* ſhould be join'd that of the *three Arts* of *Imitation*. The *Ancients* repreſented the Paſſions, by *Geſts*, *Colours* and *Sounds*. *Xenophon* tells us of ſome wonderful Effects of the *Grecian* Dances, and how they mov'd and expreſs'd the Paſſions. We have now loſt the Perfection of that Art; all that remains, is only what is neceſſary to give a handſom Action and Air to a *young Gentleman*. This ought not to be neglected, becauſe, upon the *external* Figure and Appearance, depends often the Regard we have to the *internal* Qualities of the Mind. A graceful Behaviour, in the *Houſe of Lords* or *Commons*, commands the Attention of a whole Aſſembly.

A Taſte of *Painting* is not to be neglected. It is a Sort of *Poetry* to the Eyes. We have ſcarce any Remains of the *ancient Painting*; but the *Grecian Statues*, *Cameo's* and *Entaglio's*, preſerved to this Day, were the Models that *Raphael*, and all the great *Painters*, ſtudied. Of theſe ancient Statues and modern Pictures, Drawings or Prints may be had, and ſhould make, ſome Times, the Amuſement of a *young* PRINCE. He may be ſhewn therein the fine Imagination of the *Painter*, the beautiful Symmetry and Compoſition of the *Parts*, the noble and genuine Expreſſion of *Nature*, both animate and inanimate, the Connection of the *Deſign*, and the wonderful Effects of *Light* and *Shade*.

A Reliſh of Muſick elevates and refines the Soul, and ſerves as a pretty Amuſement to the Intervals of Buſineſs. I have no Skill of it myſelf, and therefore can't pretend to decide any Thing about it. The *Italians*, no doubt, excel all Nations in the Diverſity and artful Contexture of *Sounds*; but I have heard ſay, That they now ſtudy more to *pleaſe the Ear* than to *paint Nature*, whereas the ancient *Greeks* ſurpaſſed both in Variety and Expreſſion. Great Care, however, is to be taken, that a *young Gentleman*, NOBLEMAN, or PRINCE, don't yield themſelves up to theſe Amuſements. Nothing is more dangerous, and nothing incapacitates a Man more for Buſineſs. If theſe acceſſory Accompliſhments be made the End of Study, *young Gentlemen* become mere Triflers, loſe their Taſte of the *ſublimer Sciences*, and even of the *great Duties of Life*. 'Tis rather a Taſte than a thorough Skill of theſe Amuſements, that becomes a PRINCE, or a *Man of Quality*.

CHAP. III.

Of the HEART.

WHILE the *Imagination* and *Underſtanding* are thus poliſhed and ſtrengthned, by a due Mixture of *claſſical* and *philoſophical*

 Learning,

Learning, the *Morals* are to be perfected, and ſuch *Sciences* taught, as give us a true Knowledge of GOD, ourſelves, and our Fellow-Creatures.

I. THE Study of Nature, and all the Marks of *infinite Power*, *Wiſdom* and *Goodneſs*, diffus'd through the Univerſe, give us a great Idea of its Author. By this we diſcover, according to the Expreſſion of the *Ancients*, the *infinite Skill* of the *firſt* and *ſovereign* GEOMETER, who created and diſpoſed all Things with *Order*, *Meaſure* and *Proportion*. This is the Uſe that is to be made of *Mathematicks* and *natural Philoſophy*: But then the Mind of a *young Gentleman*, improv'd and fortify'd by theſe *rational Sciences*, ought not to ſtop at the Proof of a DIETY, drawn from *material Nature* and the *viſible Creation*. He ſhould be taught to enter into himſelf, and conſult the Idea of *Infinity*, which we can never baniſh from our Minds, and that ſeems congenial to our *ſpiritual Nature*. By this he will ſoon ſee, that the firſt Being is the *Life*, *Light*, and *Love* of all *intelligent Natures*; that they receive from him, at every Moment, their *Being*, their *Reaſon*, and their *Felicity*; that he could create them for no other End, but to make them eternally happy in the Contemplation and Love of his *infinite Perfections*.

II. BY theſe ſublime Ideas of the *Divine Nature*, we will ſoon find in ourſelves, and in all Beings

Beings that ſurround us, manifeſt Characters of *Moral* and *Phyſical Evil*, of *ſtrong Paſſions* that contradict *Reaſon*, and *inevitable Sufferings* that hinder our *compleat Happineſs*; and thus have a clear invincible Demonſtration, from the Idea of GOD, and the Knowledge of our own Nature, that we are degenerated, and fallen from our firſt *original Purity*. That the *ſovereign Good* being more intimately preſent to our Souls, than ever we are to ourſelves, we ought, in all Times, and on all Occaſions, to lay open our ſuperior Faculties to his *pure* and *intellectual Influences*, that ſo he may reſtore our laps'd Powers to their primitive Health and Strength; make us imitate his *Divine Perfections*, and transform us into his *Likeneſs*. By this *vital* and *central Converſion* of the Soul to its firſt Principle, we will come to a true Knowledge of ourſelves; deſcend more and more into our *ſpiritual Nature*; diſcover all the Foldings and Windings of *Self-Love*; ſee the Impurity of *common* and *falſe Virtues*; learn, by Degrees, to riſe above ourſelves and all *created Natures*; and be prepared, upon the Diſſolution of this mortal Body, to be reunited to our *Source* and *Centre*. Thus we will be equally preſerved from *Incredulity* and *Superſtition*, from *Irreligion* and *Enthuſiaſm*; the Soul will bring forth, as *Plato* ſays, not the Shadows of Virtue, but the Virtues themſelves, becauſe we will look upon nothing as ſuch, but what tends to exalt our *intelligent Natures*, to purify the *Heart*, and

divinize the *Soul.* We will learn to diſtinguiſh betwixt the Religion of the *Means*, and that of the *End*; the *Forms*, and the *Eſſence*; the *Subſtance*, and the *Ceremonies*; and thus riſe above all the little Prejudices and Paſſions of *Sect* and *Party*.

III. FROM theſe ſame *Principles* are derived all the *Moral* and *ſocial Duties* both of *private* and *publick Life*. We will become *true*, *juſt*, and *good*, from a Deſire of imitating the *ſovereign Truth*, *Juſtice* and *Goodneſs*. By this noble Love of *Truth*, we will learn, not only all that Candour, Uprightneſs and Sincerity that hinder us from contradicting, by our *Words* and *Actions*, what we *think* and *feel*; but we will acquire all that *noble Simplicity* of *Heart*, which makes us ſpeak *Truth* when neceſſary, tho' *detrimental* to our *Intereſts*, and *injurious* to our *Self-Love*. By this *inward Principle* of *Juſtice*, we will not only give to every Man what is his Due, as to the *civil Rights* that may be exacted by *political Laws*, but as to his *natural Rights*, where there is no *poſitive* nor *human Authority* that can conſtrain us. We will do Juſtice to other Mens *Talents*, *Virtues*, and *good Qualities*, notwithſtandiag *Party*, *Country*, and all the *Differences* in *Religion* and *Politicks*. We will know how to diſtinguiſh and honour *true Merit*, tho' many Errors and Imperfections attend it. Finally, by an Imitation of the God-like Virtue of *Goodneſs*, we will acquire not only an univerſal

ſal inward *Beneficence*, *Generoſity*, and *diſintereſted Good-Nature*, but alſo that outward *Politeneſs* and *Delicacy of Manners*, which expreſſes itſelf by a noble Freedom and Eaſineſs, far removed from the everlaſting Ceremonies of an *importunate*, *formal*, and *never-ceaſing Civility*.

IV. FROM the ſame Source flow all the great Maxims of *Politicks* and *Government*. We will look upon *Mankind* as one *great Republick*, of which GOD is the common FATHER and PRINCE, and every *Kingdom* as a particular *Family* of that *univerſal Republick*. Hence ariſes the eternal, immutable Law of Nature and Nations, antecedent to all fictitious, original *Contracts* betwixt *King* and *People*. This Law is, that, in all Times, Places, and Circumſtances, the *Good of the Many* is to be preferred to that of the *Few*, and *publick* to *private Intereſt*. We ought not to ruin our *Family*, in order to gratify *our own* Paſſions; nor injure our *Country*, to enrich our *Family*; nor invade the Rights and Privileges of *Mankind*, to aggrandize our *Country*. Tho' Preſervation of ſelf be our *firſt Duty*, yet it ought not to be our *only Love*. We ought to take a more particular Care of ourſelves, and thoſe Beings to whom Nature has immediately tied us, becauſe our Capacity of doing Good is narrow and circumſcribed; yet we ought to prefer *general* to *private Intereſt*, becauſe our Capacity of loving Good is boundleſs.

V. IT

V. It will follow from theſe ſame Principles, that the *Love of Order* is very compatible with the *Love of Liberty*, and that we ought to have an equal Horror for all *levelling*, *Anarchical Principles*, as well as for *deſpotick*, *arbitrary Maxims*. On the one Hand, tho' it were true, that all Power reſided *originally* in the People, yet it does not thence follow, that they have a Right to *retake* it when they think themſelves injured by the *Legiſlature*. By this Principle all Governments might be unhinged, ſince *proud*, *ambitious*, *bold*, and *turbulent Men*, may very oft aſſemble a Mob, *pretend* they are the *major Part* of a Nation, and that therefore they have a natural inherent Right of *judging for themſelves*, independent of all *regular Authority* and *Laws*. To admit ſuch Principles, is to change True Liberty into a *wild Licentiouſneſs*, precipitate all Nations into a State of *Anarchy*, and to expoſe Mankind to become *Savages*, where Force alone prevails. Such Maxims can proceed only from a *perfect Ignorance of human Nature*, and of the *Corruption* of our Species, of which the moſt Part can only be governed by *Obedience* and *Fear*, and not by *Reaſon* or *Perſuaſion*. Beſides, by the Nature of Things, there muſt be, in all Governments, a *ſupreme abſolute*, *fix'd*, and *viſible Authority*, whether it be lodged in *one*, in *few*, or in *many*. Since the Men to whom this *Authority* is, and muſt be intruſted, are fallible, therefore all Governments, however perfect in *Speculation*, will be imperfect

fect in *Practice*. The Thrones and Dignities, to which Kings and Princes are exalted, ſhew their Faults in a more conſpicuous Manner than private Life. Sometimes, by the uncertain State of human Affairs, the *ſmalleſt Miſtakes*, of the *beſt Monarchs*, have dreadful Conſequences, which they could not foreſee. It is, therefore, more conſiſtent with *Humanity*, the *publick Good*, and the *true Love of our Country*, to ſuffer ſmall Grievances from a *lawful Government*, than to unhinge it altogether, deliver up the Multitude to their own Furies, and embroil a Nation in *Civil Wars*. On the other Hand, Kings and Princes may paſs the Bounds of their Authority, reverſe the End of all Government, and bring a Nation to Ruin, by their *Tyranny* and *Oppreſſion*. They may, inſtead of being the *living Images* of the MOST HIGH, become the *Votaries* and *Vicegerents* of the *Devil*. To ſay, there are no Bounds to be ſet to ſuch *Licentiouſneſs*, is to ſtake down Mens Minds to the *vileſt Slavery*, and loſe all Taſte of TRUE LIBERTY, the *nobleſt Prerogative of our reaſonable Nature*. Here, to teach the *paraſitical Principles* of an *unbounded paſſive Obedience*, is equally cruel to *Monarchs* and to *Mankind*. Princes ſhould be taught, on the contrary, That, to give their *Will* for a *Rule*, is to *uſurp the Rights* of the DIVINITY, and *invade the* Privileges of *human Fraternity*: That they have no Right to act againſt the eternal and immutable Law of *Univerſal Good*: That *Reſiſtance* and *Rebellion* will

will be neceſſary Conſequences of *Tyranny* and *Oppreſſion*; becauſe, when Monarchs ſet no Bounds to their Authority, it will overflow, and hurry all before it into *Confuſion* and *Anarchy*. Tho' the *hereditary Right of Crowns* and *Dominions*, ſeems to be founded upon a *Civil Law*, much like that of *Lands* and *Eſtates*; tho' the one was deſtined to *bridle Ambition*, as the other to *curb Avidity*; tho' the *Salick Law* is, perhaps, one of the wiſeſt Inſtitutions of a Nation; yet theſe Maxims ought to be concealed from a YOUNG PRINCE, and eſpecially an *Engliſh* ONE. He ſhould be taught, on the contrary, that the *univerſal, free, unbribed Conſent* of the States of a Kingdom, is what gives, in each Generation, the *true Right* to Crowns; the *hereditary Right* was never exactly obſerved, in *England*, for many Generations together. Theſe Maxims will be true Spurs to a noble and generous Mind; all other Principles may ſerve only to corrupt it by *falſe Ideas*, and *inhuman Paſſions*.

IT is as impoſſible to prevent the two *Extremes* of *Anarchical* and *Monarchical Frenzy*, when either a *pamper'd People* become inſolent, or when *ambitious Princes* are ſpirited by Flattery, as to bid a foaming Ocean become calm, or a raging Lion gentle. Hence have proceeded all the *Diſeaſes*, *Revolutions*, and *Cataſtrophes* of the *political Body*, in all States and Ages.

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THE Conſtitution of *England* ſeems to be the moſt adapted to prevent theſe Inconveniencies. The States of the Nation, aſſembled in Parliament, ſeem to be the beſt Bridle of the *Multitude* and of *Kings*: But, becauſe *human Nature* is weak and imperfect, this excellent Conſtitution may be ſpoiled and corrupted, by *Bribery*, *Faction*, and *Prejudices*. The true Method of preventing ſuch *Corruptions*, is by the Education of YOUNG PRINCES. all other Methods may ſtop the Effects for a Time, but they can't alter the Cauſe, nor dry up the Source: And this was what induced the great *Monſieur de* FENELON, Archbiſhop of *Cambray*, to write his TELEMACHUS. Some ſuperficial Minds look upon his Maxims as impracticable and chimerical, tho' He really inſpired them into a YOUNG PRINCE, who gave all Reaſons to believe, that he would have followed them, had he lived.

THE laſt and great Study of a PRINCE, is that of *Hiſtory*; and this indeed ſhould be the principle Amuſement of his Life. 'Tis there he will learn, not only the Cauſes of the *Riſe* and *Fall* of *Monarchies*, the *Defects* and *Advantages* of all the different *Forms of Government*, but alſo the *Characters* of Men, the *Sport* of human Paſſions, the *Contraſt* of their Virtues and Vices, the *periodical Returns* of their *Errors* and *Follies*, and, ſo to ſpeak, the true Anatomy of Man, and of Men. It is with this View he ought to read

Hiſtory, and not barely to ſtore his Memory with Facts, in order to ſhine in *Company*, dazle a *Parliament*, and flatter a *Party*. He ſhould know, above all, the *Hiſtory* of his *own Nation*, and of the neighbouring Kingdoms, whoſe Annals interfere with *His*. He ought, in a particular Manner, to apply himſelf to the Study of what has paſs'd ſince the Treaty of *Munſter*, becauſe, before that Time, the *Balance of Power* was not ſettled in *Europe*.

WHOEVER follows this Method, will have a true Idea of the Order of *Sciences*, and not place the *ſubaltern Ones* in the Rank of the *principal*. He will make what is uſeful in *Medals*, *Geography*, and *Chronology*, ſubſervient to *Hiſtory*, and *Hiſtory* to *Politicks*, and *Politicks* to the *Good of his Country*. Again, he will look upon *Mathematicks*, *Natural Philoſophy*, and *Metaphyſicks*, as ſubſervient to *Morality* and *Religion*, and ſo concenter all his acquir'd Talents in the Knowledge of GOD, himſelf, and his Fellow Creatures, as the great and primary Science. By this Means he will never fall into the Abſurdities of *falſe Learning*, the Whims of a *ſuperficial Virtuoſo*, nor the Meanneſs of a *Pedant*, but acquire all the Accompliſhments of a *true Chriſtian*, a *good Patriot*, and a *fine Gentleman*.

IT is not, however, to be imagin'd, that this PLAN OF EDUCATION is to be executed in any deter-

determinate Number of Years, nor that it can ſucceed with every Genius. Till the Age of fifteen, a *young Gentleman* may be habituated to ſtudy, ſo as not to diſguſt him; but ſet Hours of Application are not always the moſt uſeful Moments. A skilful *Tutor* can *inſtruct*, *correct*, and *improve*, by a *Look*, by a *Word*, by a *Tale* ingenuouſly told. At a *Table*, at a *Play*, in *walking*, he may inſpire the Love and Taſte of *great Thoughts*, *noble Sentiments*, and a *true Delicacy of Manners*. Thus, his Education may be carried on till twenty, without his being importuned by the *formal* Leſſons, *ſtudied* Speeches, and *tedious* Moralizing, of a *grave*, *ſolemn*, and *pedantick* Monitor.

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